

vine righteousness imputed in faith. Fully am I persuaded that it is here that we grieve the Holy Spirit more and put Christ to open shame, than in any thing else. God does not impart a dwarfed or mutilated Christ to our faith; but we often reveal a very distorted and unattractive Christ to the world in our life. As Christ reveals the Father, so the Christian is to reveal Immanuel. The same Holy Spirit is given to both. "Ye are my witnesses." Luke 24:48; Acts 1:8.

CHRIST IN US.

J. M. BOWMAN.

We will . . . make our abode with him. John 14:23.

Jesus is here teaching his disciples *how* it is that those that are *obedient* to him can be the especially favored recipients of these promises which he is holding up before them.

In their love and obedience the way will be opened for their receiving the Comforter, the Spirit of truth, the Holy Spirit. A gift that the world can not receive. Not that Jesus would not give it, but that the world can not *receive* it.

Then he goes on to tell them that those who have his commandments and keep them shall be loved of the Father and of himself, and adds, "I will manifest myself to him." He means by this manifesting himself to them that he will become less hidden and mysterious to them. They shall see him more clearly. He will show himself. Not in a general, promiscuous way in which any one can see, but in a special way in which none but those who have and keep his word and love him will be able to see and comprehend the manifestation.

But the disciples stagger at this, and one exclaims, "Lord, how is it that thou wilt manifest thyself to us and not unto the world."

How can it be that we will be able to receive this showing of thyself when at the same time those with equal intellectual power and attainments or even better, and with just as good ears and eyes, and standing right at our side as it were at the very time of the unfolding and unveiling of thyself comes, and yet they can not apprehend it? How is it?

Many of the Lord's children to-day are vexed and hindered by the same question. How can I, by implicit obedience to Jesus receive light and knowledge that can not be had without obedience?

They feel sure that knowledge can come only through certain known channels which are open to all regardless of their relation to Christ and his word. In short they feel sure that there is no way of receiving light and truth, only as one

hears and sees and reads and thinks it out. But this clearly must be a mistake. When the Spirit comes to us he will bring with him truth that can not be had only as he gives it. The world can not receive him.

It must be true that this is what Jesus would teach. "Whom the world can not receive, because it seeth him not, neither knoweth him," and "The world seeth me no more; but ye see me" are both statements of that thought. Obedient ones shall receive light and knowledge in that way which can be obtained in no other way. It seems true that there are ways of knowing other than those commonly stated by the psychologist. But how?

To some Jews who had come to believe on him because of what he had said, Jesus said to them, "If ye continue in my words, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." John 8:31, 32. Your believing put into fully receiving and doing will come to be full knowledge. So here again in obedience comes the Spirit of truth, knowledge and light that comes in this way, the manifestation of Jesus and the indwelling of the Father and Son. The Father and Son will not dwell with those who are rebellious against the will of God. There must be the complete, absolute union of purpose. God will, through Christ teach his children. We must, after all wait for the Father to teach us. By our seeking to do that which is pleasing in the sight of God, to *do* it in a positive way, the Father and the Son will dwell in us and teach us. The receiving this knowledge will be in our yielding to and being taught of God. Be sure that God can teach us truth that can in no sense come to us by human agency.

NOTES.

J. B. LAIR.

If professed Christians were as careful and zealous to disseminate the Bible in its purity, as they are to disseminate their peculiar dogmas, the world would soon be bettered.

What a grand old book the Bible is. Generations have come and gone. Empires have risen and have fallen. Kingdoms have sprung into existence, have flourished, and waned, and are gone. Century after century has done its work for better or for worse, and is numbered with the things of the past. Histories have been written and read and consigned to oblivion. Many books have been made and read and have been forgotten. But the Book of books has survived it all. It

is here yet, more numerous than ever and is read and studied and loved more than ever.

What a miracle this book is. People, even nations have tried to destroy it, have burned it, have burned those who read it, have sought to eliminate it from the face of the earth, but notwithstanding all its glory is still untarnished; and while people and nations, creeds, issues and histories have come into existence since the Bible was given to man, they have vanished and are forgotten. But this great miracle still is. The Bible banner is still floating in the breeze. What better evidence of its divine authenticity could we ask?

Col. Ingersol, it is said, has indicated that he would join a certain church, were he conveniently located to enjoy its immunities.

Question.—Is Mr. Ingersol coming around to believe the Bible and the Christian religion, or, has this particular church gone around to Bob's way of thinking—departed from correct Christian principles? Which? Who can tell?

THE QUEST OF GOD.

GEORGE D. HERSON.

The eyes of God are searching up and down this iron world of selfishness for men who are great enough to be put to death in self that the life of Christ may be manifested anew. God is pressing for a deeper incarnation of himself in the race. He calls, and calls for souls who shall make themselves of no reputation, seek not their own, be not anxious for the morrow's food and property; but who shall spend themselves and possessions in realizing the Christ-life in the world. God waits, and the deliverance of a travailing creation waits, for men who shall take on Christ's yoke of service, and go out of themselves in this great, starving, striving, staggering, doubting humanity, to be beaten with its stripes, to bleed with its wounds, stricken, mangled, poor and lonely with its sins, take no thought of reward, popular churches, or church year-books, in order to become divine righteousness in its life, and Christ-builders of its character; in order to become the strength of God to the wretched, the wealth of God to the poor.

COVERING his head in the sand does not conceal the ostrich from the weapons of his pursuer. No more will the agnostic's refusal to see God in nature and revelation shield him from final judgment and self-condemnation.